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RELIGIOUS EDUCATION AND DEMOCRACY

Educators have had to contend with many vexing problems of late. In no field have the problems been so many and so difficult of solution as in that of the relations between education and democracy. There has been a widespread feeling, in some cases amounting to a conviction, that everything is not well with American education. It is expensive, and growing more so every day; it is administered badly; the curriculum is not fashioned to meet the growing demands made upon it. Some critics go so far as to question its value as an instrument for the preservation and development of our democratic institutions. The immediate imperative, therefore, seems to be to restate our philosophy of education in the terms of modern democracy, and only after a just and acceptable restatement may we look forward to a series of concrete plans capable of meeting the situation which has arisen.

No acceptable solution may be hoped for if we are not in agreement as to primary meanings. It is quite important, therefore, to set down at the very outset what one means by the terms "education" and "democracy." Democracy may be defined from its political, industrial, social, educational or religious side. It depends on the view one takes of democracy as to which of the foregoing aspects shall be stressed in the definition. If you view democracy as a political thing, you may define it as a form of free government; if you speak of democracy in industry, it becomes an ideal of justice between capital and labor; as a social process, it has to do with a mode of life; as an educational theory, it involves a method of teaching certain ideals and of training to a common reali-

zation of the same; on its religious side, it deals principally with the moral qualities of the human spirit. An all-inclusive definition of democracy, therefore, is rather difficult to frame. We would not go far astray, however, in accepting the famous dictum of Abraham Lincoln, "government of the people, by the people, and for the people," as an adequate expression of the American concept of democracy. It is government of the people. As to its origin, authority in a democracy flows immediately from the people, and not by a process of derivation from some power other than the people. It is government by the people. This expresses the mode of exercising authority; namely, by the people as a whole, not by any individual, group, section, or minority whatsoever. It is government for the people. The end purpose of a democracy is to promote the welfare of the people, all the people, and by methods acceptable to them as a whole.

Democracy today is in the process of being actualized by two great forces—legislation and education. We may leave to one side the consideration of the rôle which legislation plays in the evolution of this ideal. What we wish to present in this paper are the relations of that other force which flows from and in its turn moulds democracy; namely, education. In the American concept, education is not only the product of a free state. It makes the state free. Only by training the present generation in the principles and beliefs of a free government can we reasonably expect a free government in the next generation. For education lays down the ideals and the methods necessary to its attainment. Education provides the means of training the young to understand democracy and to live its life.

Democracy is essentially a personal process. Not only is it based philosophically on a just and true estimation of the place of the individual in the general social scheme; it also recognizes as primary the sanctity inherent in the possession of a personality as well as the rights which follow from the same. Democracy only goes forward as the individual goes forward. Nor is there any contradiction in this idea. Laws imposed by a benevolent despot may make a people industrious, happy, moral. But in this case, as is evident, it is not the

people who have grown into a better social state. They have been legislated into it. In a democracy, on the other hand, the people themselves must create by individual devotion to high ideals a better and universal social condition of living. This can only come about by education of the whole people. No other way is conceivable. Whatever may be said for legislation as a means of attaining such ends, we are all agreed that in default of a universal education, and one really adapted to the needs of the democratic state, the underlying purposes of American democracy are doomed to at best but a partial realization. Education, therefore, is a *sine qua non* to an effective and adequate democracy. And it must be an education of the individual, first, last, and all the time, for on that fact depends whether a society capable of existing as a government "of the people, by the people, and for the people," that is, a government devoted to the good of all, can endure.

Democracy, therefore, makes certain demands on education, and no education can be adequate which fails to study the components of democracy and to frame its methods and practices upon conclusions arrived at after such a study. The state is democratic only in so far as the individuals who make it up are democratic. Governmental forms do not constitute democracy. The most thorough-going autocracy can exist side by side with the most complete democratic principles. True democracy, being primarily of the individual, makes definite, concrete demands upon the individual. Education, to meet these demands, must first of all recognize them. It cannot do so unless it appreciates the real nature of the individual with all the implications contained in and flowing from that appreciation, as well as the relationships of the individual with other individuals, constituting as they do a series of situations mostly moral and determined by motives of social interest. The individual does not live to himself alone in a democracy; he must also live *with* people and *for* people. Government of the people and for the people, therefore, has little meaning where education slights, minimizes, or fails to recognize the true nature of man and his duties to himself, to his neighbor, and to God. No education is adequate which does not perceive and value the principle that democracy,

being founded on the individual, can only endure as long as it accepts and builds upon the development of the individual, not only as a political unit, but as a social and religious unit as well. Dr. Jenkins, in "Medieval Contributions to Modern Civilization" (p. 74), writes: "You cannot divorce the politics and the religion of a true citizen without detriment to the state, any more than you can build a common life on the basis of self-interest, however much enlightened. It is often argued that religious men are impractical, but it may be the question whether the stricture sounds well in the mouth of people who are endeavoring to teach what by a new barbarism is called Civics, in which we may recognize some of the maxims of Christian conduct divorced from the Christian motive."

"Thou shalt love the Lord thy God; thou shalt love thy neighbor as thyself; on these two depend the whole law and the prophets." Has anyone expressed better the democratic ideal than Christ did nineteen hundred years ago? Love of God and love of neighbor are the answers to the whole problem. For democracy is essentially a religious ideal; and no nation needs to ponder this truth more than America. Political freedom, national prosperity, industrial justice, are not the essentials but the by-products of democracy, which consists alone in the highest good of the whole people. This good is a thing of the spirit, and it can only come about by a development of the spiritual nature of the individual. Wealth, power, influence may, but need not follow upon true democracy. An appeal to history is scarcely necessary to prove this fact. An analysis of the components of democracy clearly indicates that no freedom is possible unless based on a moral, even a religious foundation.

A democracy without morality would be soulless. It is so essentially a spiritual process that if it fails to recognize the human soul it becomes unthinkable. Responsibility, strength of character, self-reliance, self-control, self-respect, bravery, justice, generosity, self-sacrifice are the stuff out of which democracy is fashioned. And are they forms of government, civil rights, evidences of commercial prosperity, or of military superiority? They are the moral qualities of the individual.

They have to do with the self, the person, the individual. Democracy is of these things. It is, therefore, spiritual, and it is possible only in as far as these values are regarded as fundamental and in as far as it insists upon education educating for spiritual ideals. And social righteousness, being a matter of will and of motives, depends for its existence on a true conception of rights and duties, and for its development on an education which is moral and religious. The closer we come to making the law of the love of God and the love of neighbor the basis of our society, the closer we come to the true democratic ideal.

If democracy as creative is involved necessarily in the attainment of religious purposes, having grown out of Christian ideals and developing as it becomes more closely articulated with them, it becomes increasingly evident that the preservation of democracy is not only the task of education, but primarily of religious education. The Church has believed, the Founders of this Republic and practically all of its great statesmen are agreed that only a widespread acceptance of the doctrines, standards, and ideals of Christ can secure government of the people, by the people, and for the people. In other words, democratic living and Christian living are for practical purposes synonymous. Recognition of this truth, to be followed by a training of the people in the Christian religion, is the great task of education in a democracy. Any program of national education, therefore, which fails to give due consideration to the fact that true democracy springs from Christian ideals and must, in turn, depend for its continuance on an education of the will, of the motives, of moral and religious principles, even more than upon a cultivation, no matter how extensive, of the intellect, is both false to democracy and fatal to education.

The point we wish to make is this—democracy is first of individuals. Individuals possess both an intellect and a will. They not only know things; they desire, they love, they hate, they act. The sources of human action are voluntaristic, not intellectual. Not to educate the individual towards self-realization and social realization by training his will to desire the good, the true, and the beautiful is to rob him of the fundamental

things of life and at the same time to sow in the heart of democracy the seeds of dissolution and of death. Religious education claims to be the chief education in a democracy, not only because it inculcates dogmatic beliefs but because the rights of the individual, as well as the duties which succeed them, and the lasting interests of the democratic state itself are based on religious purposes, built upon them, and will only fall when they fall. The salvation of democracy is dependent on religion; and religion without religious education is an absurdity. All, therefore, who love democracy, who are interested in its welfare, who are conscious of its problems, who wish it success in the great experiment it is making, must desire at the same time for the children of today not only education, not only universal education, but an education which will be sufficient, which will fully embrace the democratic essentials for training an upright citizenship, and which will, as a result, not narrow itself to an educational philosophy anchored to a mechanistic conception of life. In the interests of true democracy our children deserve the full measure of a sound, progressive education and training in religious ideals and purposes.

If we have stated correctly the nature of democracy and the relations of education to democracy, it then becomes a matter of increasing concern to define the nature and the principles of that education which will justify both itself and the democracy for which it exists. Happily for us the Christian conception of education is clear-cut and definite. It is not the product of a philosophy born yesterday. Implicit in the teachings and the life of Christ, it has the added value of centuries of practical application. It works.

In the Catholic viewpoint education is a training of the child in all those things which make for a realization of the ideals which the Creator Himself intends should be attained by every human individual. These purposes are partly of the individual, partly of society. Every child, since he possesses a soul which is endowed with manifold capacities, only reaches the full stature of human development when all his powers—physical, intellectual and moral—are trained harmoniously. Education is not of the body alone, nor of the mind alone,

nor of the will alone. It is of all three, in an orderly, well-rounded way. Nothing seems to us more evidently true than this, more outside the bounds of dispute. It would be possible to bring out this truth by a wealth of illustration. Need we point any further than to the well-known failure of an education exclusively intellectualistic to produce more than the scholar? We do not mean to infer that scholars cannot be good men, but when they are it is the result of a heritage of Christian influences operating in their lives and acquired somewhere else than in the classroom.

Another key principle of Christian education is based on the belief that we owe a duty not only to self and to our neighbor, but to God as well. In fact, our duty to Him takes precedence over every other duty. "Thou shalt love the Lord thy God; this is the first and the greatest commandment." Religious loyalties are too often obscured in this modern world of ours. We loudly proclaim our duties to the self, to democracy, and to the social order of which we form a part. We soft-pedal the claims of God upon the individual conscience. Nothing is quite so harmful to the maintenance of a sound, religious education as an attitude of compromise, or of minimizing where the principles of religious belief are concerned.

Moreover, instruction in beliefs and practices is not looked upon, in the religious philosophy of education, as something to be superadded to instruction in other kinds of knowledge, a sort of educational purple-patch. Whilst it is true that we believe in formal religious instruction and in the cultivation of religious practices, attitudes, and worship by means of daily training, religious education is not a mere matter of teaching the catechism. On the contrary, it is the very heart of the curriculum. Every branch of human knowledge is permeated with the religious spirit which, not by violence, but naturally, is made to carry the chief rôle in the educative process. In this way a religious cast is given to the whole content of knowledge. The methods of teaching are steeped in and guided by religious purpose and the individual teacher, by personal consecration, is set apart to do a holy, a divine work.

The false educational dualism which separates general from

religious education has given rise to a situation pregnant with the most disastrous consequences for democracy. The supposed conflict between the two ideals of education can be cleared up if due account is taken of the fact that the religious educator does not recognize as antithetical general education and religious education. There is no barrier between the two as there can be no barrier between thought and act, belief and life. Religious education, as distinguished from scientific, or musical, or business education, possesses its own peculiar methods of handling its own problems. At bottom, however, education is not multiple; it is one, and includes everything that has to do with the development of the individual, both as a religious and a social being.

For these reasons we also believe that the highest type of education for citizenship is religious education. Good citizenship is founded on the will to obey and not only on an intellectual recognition of the rights of a government to rule and of one's duty as a citizen to obey. Added to this, good citizenship demands a sense of responsibility, respect for authority, and recognition of the rights of others. Correctly interpreted it dovetails into religion at every point; it is coterminous with religious principle; it is essentially religious.

Granted that democracy is fundamentally religious and that religious education is vital to the continued existence of democracy, what have we to offer as a substitute for a system of education which is admittedly non-religious, if it is not actually anti-religious? The question whether the public school can train religiously is supposed by some to be capable of an affirmative answer. Unprejudiced observers, however, are agreed that actually it is not doing so. Professor Winchester, to cite but one, writes ("Religious Education and Democracy," p. 16) that "however successful the public schools may be as disseminators of information, the realization is being forced upon us that knowledge does not insure morality, much less religion. Many close students of education have been growing increasingly solicitous over the fact that dishonesty, a spirit of lawlessness, lack of loyalty and true patriotism—not to mention more serious lapses into immorality—are to be found in schools which otherwise seem to

have conformed to requirements." Nor is Professor Winchester the voice of one crying in the wilderness. Again and again we hear the same indictment, most recently from none other than President Emeritus Eliot, of Harvard University. Almost four-fifths of the children of America have had no religious instruction of any kind, according to the figures of a recent survey of religious education by the International Association of Sunday Schools. The frantic efforts which are being made by public school men to formulate a system of ethics which the public school can teach is conclusive proof that they recognize the utter inadequacy of the present system, secularized as it is and steeped in materialism, to train the great mass of American children to the acceptance and the living of spiritual ideals.

We are not raising the old cry of "Godless education." The public school is almost one hundred years old. As an educational experiment it has had more than sufficient time to justify itself. Has it produced a generation of which the public school is proud? Has it proved the truth of the theory that knowledge and virtue are convertible? Is America satisfied with the secularist philosophy of education? Has the public school made America safe for democracy? Our answer to the above questions is an emphatic no. The public school, as now constituted, has not measured up to the hopes of those who founded it. Horace Mann, Henry Barnard and their followers were wrong, both as philosophers and as educationists. They sold the highest and best American ideals for a mess of foreign pottage; the spirit for matter, the vital for the mechanical, the religious for the secular. They put back—for how many centuries only the historians of the future will be able to say—the clock of American democracy, and until we recognize the truth of this charge and retrace our steps in the direction of religious education, no lasting progress will be made.

The movement for a national system of education, exemplified in such measures as the Towner-Sterling Bill, is but the logical outcome of a secular philosophy of education which gives to the public school a dominant and dominating place in our national life. Gradually, but surely, public school

educators have been driven to emphasize the national as against the state, local, individual, religious—that is, the democratic aspects of education. They are moving rapidly in the direction of Caesarism in education, and nothing but a complete *volte face* can save the public school system of America from becoming an appendage of the Federal Government. It should not be necessary at this late date to point out the serious—many believe fatal—consequences to the preservation of democratic ideals if federalized education should become a part of our national policy. John Stuart Mill, whom no one will accuse of obscurantism or lack of sympathy with the ideals of freedom, wrote as long ago as 1859:

That the whole or any large part of the education of the people should be in state hands, I go as far as anyone in deprecating. All that has been said of the importance of individuality of character, and diversity in opinions and modes of conduct, involves, as of the same unspeakable importance, diversity of education. A general state education is a mere contrivance for moulding people to be exactly like one another: and as the mould in which it cases them is that which pleases the predominant power in the government, whether this be a monarch, a priesthood, an aristocracy, or the majority of the existing generation, in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by natural tendency to one over the body. An education established and controlled by the state, should only exist, if at all, as one among many competing experiments, carried on for the purpose of example and stimulus, to keep the others up to a certain standard of excellence.

The Towner-Sterling Bill and manifestations of the same spirit, like the Oregon So-Called Compulsory Education Law, are death blows not only at freedom of education, a policy which is constitutionally and historically American as every student of the history of education knows, but at the life-spirit of democracy itself. Such legislation flows from a philosophy which sees the child as a ward of the state, and his education a means of molding him according to principles which are the very antithesis of all our ideas as to what American democracy connotes. We may disregard the more or less wild assertions of the Brisbanes and the Sharps, who loudly proclaim the public school the "only American school," and the private

school "a line of division drawn across our democracy." This may be good yellow journalism or teacher-institute oratory, but it is certainly bad history and worse educational policy.

The problem we must face, divested of religious prejudice and thoughtless antagonisms, is perfectly clear. The public school system is a state system of education. It is non-religious. No one should expect it to be otherwise. It was not designed primarily for moral purposes. It has practically no moral aims. Its controlling ideal is not to teach conduct. The curriculum was drawn to train the intellect, and in it there is little evidence that the child possesses anything but an intellect. The whole field of religious, ethical, and spiritual values suffers such a diminution that it is treated as non-existent. Because of this fact the public school has failed, as it must always fail, to measure up to the full requirements of a democratic education. On the other hand, we have a system of private schools in the United States (private in the sense that they do not receive state aid, in all other respects they are public) where the religious character of education not only is not minimized, but where the emphasis is altogether religious. Prejudice may becloud the mind in forming a just estimate of the democratic value of the religious school. It may confound lack of equipment, faulty methods, untrained teachers with the philosophy which underlies the religious school, and finding one weak, condemn the other. Such an attitude effectively closes the door in the face of a workable solution of the educational problem in a democracy.

Religious education in the United States is not exclusively Catholic. Other denominations maintain parish schools. All denominations are agreed that education, and especially elementary education, must be religious. Having surrendered to the secularist theory of Horace Mann seventy-five years ago, the leading Protestant denominations are today trying to retrace their steps by advocating vacation Bible schools, week-day religious schools, and enlarged Sunday schools. Catholics are convinced that these are but half measures which will not bring forth results at all commensurate with the amount of money and work expended on them. But whatever one thinks of these efforts of Protestantism in the field of religious educa-

tion, they are patent indications of a state of mind regarding the fundamental problems of education in a democracy which public school educators must take into account in any solution they advance to meet conditions prevailing at the present time. And there are not wanting many indications that public school men are willing to face the problem without prejudice, and are even hopeful of a just and acceptable solution.

Religious education cannot and, even if it were possible, should not be stamped out by law. It must, therefore, receive recognition and become incorporated into our American system of education. How is this to be done? Frankly, we will say that we do not know. Two possible solutions are ruled out of consideration by the very logic of our history and our laws. One is to engraft a system of religious training on the public school. The other is to do away with every private system of education. Both should remain, and some method must be sought so as to correlate their endeavors for the common good. Dr. Ernest DeWitt Burton, in a recent address at the University of Chicago, spoke the enlightened American point of view when he said:

For this, I believe and hope, will be one characteristic of education in a democratic world, that it will be supported in part by government, which must always be responsible for seeing that adequate education is provided, but in part also by private initiative, by individuals and by groups who, for the promotion of human welfare and the making of a better world, will supplement the work of the people through the government, by their own gifts and activities. I fear the tyranny even of a democratic government. Education, the source of our ideals and the creator of our leaders, must not be too severely standardized. It must breathe the air of freedom, especially freedom of experimentation, and freedom means variety of method and right of initiative.

JAMES H. RYAN.

ENLISTING CATHOLIC SOCIAL AGENCIES IN THE SERVICE OF THE SCHOOL

Closer cooperation between Catholic schools and Catholic social agencies has been urged with increasing frequency and insistence during the past few years. Catholic social workers recognize the school as one of the most important means through which they may attain certain of their welfare objectives, and Catholic educators, on the other hand, are commencing to realize the school's need of assistance in solving such complicated social problems as juvenile delinquency, after-school recreation, nutrition work, and the like. The convergence of actual needs is thus bringing social workers and schoolmen together, and at their respective national conferences more and more consideration is being given to the opportunities for social service in and by means of the Catholic school.

Meanwhile, what is actually being done? What forms of cooperation between Catholic social agencies and Catholic schools have been worked out, or appear likely soon to be realized? To obtain an approximate answer to these questions, an investigation was made of the files of several Catholic publications for the years 1920-22, publications in whose pages are reported from time to time the practical works of Catholic charities and social organizations. The two main sources were the *Catholic Charities Review* and the *National Catholic Welfare Council Bulletin*, both published at Washington, D. C. Picking out the instances reported of cooperation between social agencies and parish schools, and then grouping these instances into classes, a surprisingly numerous and varied collection of cases of cooperation was accumulated. They included assistance in building and equipping schools, the encouragement of better attendance, the care of truants and juvenile delinquents, visiting-teacher work, the supplying of schools with proper recreational, kindergarten and other special-activities equipment, and health and nutrition work. We shall report on each of these types of social assistance in turn.

Building and equipping parish schools is not, of course, an ordinary task of social agencies, as such, but rather an instance of cooperative response to the financial needs of a parish as regards its educational task. Our instances of such cooperation are furnished by several local units of the National Council of Catholic Men, though doubtless nearly every parish conducting a campaign for educational funds receives aid from its social organizations. When, however, the men's or women's organizations of a parish appoint a permanent committee on education, or take other steps to investigate and relieve the needs of the parish school, we have a genuine case of social cooperation.¹

Given buildings, equipment and a teaching staff, the first task of the pastor or Catholic teacher is that of child accounting—of seeing to it that all of the Catholic children are in the school who should be there. Many factors, some of them quite beyond the reach of the school authorities, contribute to lower the attendance record. Some Catholic children are not in a Catholic school because their parents have not been convinced of their duty in this respect, or have fallen away from the Church, or from some other cause not due to poverty. In such cases personal interview work is the crying need. The Green Bay (Wisconsin) Catholic Apostolate, which is the charities organization of the diocese, in 1921 secured the attendance of fifty-five Catholic children in parish schools who were not enrolled from causes other than poverty. A men's organization in Baltimore (Loyola College Council, N. C. C. M.) reported making a special effort to influence Catholic parents to allow their children to finish high school. Similar work is reported by several women's organizations.

Coming now to the material factors which tend to keep Catholic children out of the parish schools, we note distance and poverty. To reach the children living in outlying districts, the Men's Council at Rockford, Ill., last year purchased a bus

¹A pamphlet published in 1921 by the National Council of Catholic Women, entitled "What Women's Organizations Can Do," suggests that every women's council have a committee on Catholic schools, and indicates some twenty or more lines of cooperation with schools. Inquiry at national headquarters brings the information that there has been a considerable response to the suggestions in this pamphlet.

to bring the pupils to school each day, as also for Mass and Sunday school on Sundays. Want of decent shoes and clothing is, as every teacher has occasion to know, a cause of irregular attendance among the children of the poor. It is therefore pleasing to note that a large number, perhaps a majority, of St. Vincent de Paul councils, as a part of their poor relief work, furnish children with clothing suitable for school wear. The Chicago Big Sisters have a special Clothing Committee, which states as its belief that "nothing will give a boy or girl more confidence in himself, and courage to rise and recite his lessons, than the consciousness of being clad in clothes, not rags."² The Queen's Daughters report supplying poor children with free textbooks, and the local branch at Los Angeles maintains an Educational Fund to help poor students through school. The Men's Council at Denver in 1922 established four Catholic high-school scholarships to be awarded to parish school graduates by competitive examination.

Truancy is a persistent school problem which often has ramifications extending far beyond the teacher's reach, if not leading directly into the mazes of juvenile delinquency. An interesting and suggestive experiment is reported from St. Paul in dealing with this problem. There the Bureau of Catholic Charities has a Juvenile Court Department to look after the Catholic cases which find their way into the judicial spotlight. This department decided to make an attempt at curing the disease at the place of infection. Truant officers were recruited and assigned to a number of parish schools. When a pupil was absent, the school principal notified the truant officer, who at once investigated the case and reported back to the school. If a social problem was found in connection with the case, the problem was referred to the Bureau of Charities. As a result of this experiment the attendance in one school was increased by 20 per cent and probably a number of cases were saved from appearing before the Juvenile Court.³ Another aspect of this instance deserves attention,

²*Catholic Charities Review*, VI, 322 (1922).

³*Catholic Charities Review*, VI, 164 (1922).

and that is the fact that here we have a case of *official* co-operation between Catholic charities and the Catholic school. Given the growth of organized Catholic charities side by side with an organized Catholic school system in a diocese, each organization crowned by a central office with a director or superintendent acting under the bishop, may we not hope for more instances of official, planned cooperation between the two systems?

The investigation of home conditions and the securing of parental cooperation is a first step in remedying irregular attendance and warding off juvenile delinquency. This type of work is being carried on by trained visitors employed by the parish, as in Ascension Parish, Minneapolis; by visiting nurses paid by social organizations like the Queen's Daughters, the Men's Councils, and the St. Vincent de Paul councils; and by the Sisterhoods which make a practice of nursing in the homes of the poor. Probably there is some reference of cases by parish school authorities to such visitors and nurses, although no actual instances came to light in this investigation. The visiting teacher as such does not appear in our collection of instances, with one exception. At Phoenix City, Ala., the Trinitarian Sisters investigate daily all cases of absence from their school, meeting the mothers, learning home conditions and assisting in cases of illness. A clinic is maintained at the school in charge of a Sister who is a trained nurse, and here the more serious cases are examined.⁴

There are many Catholic societies and agencies dealing wholly or in part with the difficult problem of juvenile delinquency. Big Brother and Big Sister work is carried on not only by the societies under that name, but also by Holy Name societies, St. Vincent de Paul councils, and others. Between 1917 and 1921 the Holy Name societies of Chicago, through their Big Brothers, obtained 3,500 positions for boys and young men brought before the courts, held more than 10,000 interviews with parents and relatives of wayward boys, and paid 15,000 visits to the homes of boys under their care. What proportion of this work involved returning wayward

⁴*Catholic Charities Review*, VI, 193 (1922).

boys to school is not stated, but, regardless of the proportion, it may be argued that the school should be interested in the after-care of the boys who leave it.

The importance to the school of encouraging boys' and girls' clubs, Boy Scout and Girl Scout work, and recreation work in general, is obvious. The alert teacher or principal can make good use of neighboring community houses, social centers, society halls and playgrounds, and perhaps secure help in organizing recreation work. The Men's Councils, for instance, have shown an active interest in organizing and equipping Boy Scouts. A Washington Council has a Boy Welfare Committee, which in 1922 sent boys to summer camp for two weeks, and another council in the same city paid the entire expense of equipping a fife and drum corps enrolling fifty-seven boys from its parish. The Catholic community houses in Toledo offer the use of their clubrooms to boys' and girls' clubs, and the schedule is always full.

The good fortune of being situated near community houses and similar institutions opens up a solution for a difficult school problem, that of providing such expensive types of work as sewing, cooking, physical education and kindergartens. Saturday classes in sewing are given for girls from the parish schools at the Toledo community houses, and the larger of the two during 1921 gave the use of its floor to some twenty-four basketball teams. Catholic women's clubs in many cities maintain classes in home economics, dramatics and physical education which might possibly be utilized by schools unable to afford special instruction in those subjects. A number of day nurseries offer kindergarten work as a part of their activities, and this suggests another possible mode of cooperation with the parish schools.

It is in health and nutrition work that the largest contribution to the parish school appears to be being made at present. More of the cases collected for this study relate to health work than to any other single type. To select a few examples, a St. Vincent de Paul Council in St. Louis in 1921 founded a clinic at St. Leo's school, where free examinations have been made of all the children by a staff of experts furnished by Dr. Waldo Briggs, of the College of Physicians and Sur-

geons. The health of the children has since shown a decided improvement, and several operations have been performed as a result of the examinations, always with the consent of the parents. In Boston a unique organization was formed in 1920 among the Catholic dentists of the city, taking the name of St. Appollonia's Guild. Reservations were made for 550 children at the Forsyth Dental Infirmary and a bus purchased to convey them back and forth. During 1920 nearly 18,000 parish school children were examined for dental defects through the efforts of this guild. The Christ Child Society of Washington, D. C., maintains a free dental clinic at its settlement house, and clinics of this and other types are operated at many Catholic hospitals.

Nutrition work in the parish schools has attracted many Catholic organizations. Thus, in Duluth the United Catholic Charities and the Associated Charities cooperated in equipping all schools with nutrition clinics. Children 10 per cent or more under weight are supplied with milk daily. During 1921-22 the Christ Child Society of Cleveland furnished funds and volunteers to assist a trained worker from the Cleveland Nutrition Clinic in caring for the children at St. Bridget's School. The Sisters in charge had become interested in the work through attending a lecture under the auspices of the society, and a cooperative arrangement was quickly effected. The children were first given an examination at the dispensary of a neighboring Catholic hospital, where it was found that only thirteen out of the two hundred examined were free from defects of one kind or another. Milk was provided for the undernourished children, and they were allowed rest periods at the school both morning and afternoon. Meetings of the parents were called to explain the aims of the work and to enlist their assistance, with excellent results. The furnishing of milk to undernourished children is one of the activities of the Green Bay Apostolate, in Wisconsin, as also of the St. Vincent de Paul councils in several cities. At the St. Leo's School, St. Louis, referred to above, a cafeteria was opened in 1921 through the cooperation of the St. Vincent de Paul Council. A warm plate dinner was furnished for ten cents to those who could afford to pay, and gratis to those who could not.

During the fall of 1921 the cafeteria served 7,573 children—1,344 of them gratis—besides furnishing free milk to the kindergartens. A cook was employed, but all other service was donated by the mothers of the parish.

Fresh-air outings—another valuable form of health work—are a regular work during the summer months with a number of St. Vincent de Paul councils, some of whom, as those at New York and Jersey City, have built their own Fresh Air Homes in the country. Of mental clinics cooperating with parish schools, our investigation brought to light only one in actual operation, with another projected for New York City. The one in operation is conducted at Providence Hospital, Washington, D. C., by the Rev. Dr. T. V. Moore, where he has examined and given psychiatric treatment to many parish school children during the past eight years.

This completes our brief survey of existing cooperation between Catholic social agencies and Catholic schools. Without pretending to cover the field, it at least indicates what are the more conspicuous forms of cooperation under way at the present time. A fuller accounting, plus a more careful study of the returns, would give us a fairly adequate conception of the social problems of the schools and of the agencies which can be relied upon to assist in their solution. An inspection of the impressive list of Catholic agencies given in the "Directory of Catholic Charities," published last year by the National Conference of Catholic Charities, suggests several other possible types of cooperation with parish schools not actually found in our survey of the situation. It would seem, for example, that such cooperation might come from the social service departments now maintained by many Catholic hospitals, and that continuation schooling for older boys might be worked out in conjunction with the homes for working boys, community centers, and boys' clubs. Other possibilities will probably occur to the pastor or teacher who gives the Directory a leisurely perusal. Now that we have this excellent guide, it is easy to ascertain just what institutions and organizations are available in any given locality to help the teacher in the solution of her particular social problems. By inviting in the social workers for an informal survey of what

needs to be done, and arranging some feasible modes of cooperation, however small and humble at first, the existing union of forces on behalf of the Catholic school can be greatly expanded.

LEIGH G. HUBBELL, C.S.C.

VOCAL MUSIC IN OUR EDUCATIONAL INSTITUTIONS

Music, and singing in particular, has been, since the inception of civilization, the common property of every nation. Every race has its own peculiar musical expression, be it by means of the human voice or of instruments, however primitive the latter may have been in the beginning. The great value of musical training and education was recognized by the ancient Greeks; we know that the Greek boy's chief components of education were poetry, *music*, *singing*, and dancing. Plato and Aristotle took the most favorable attitude towards poetry, art and music. The Greeks considered music an efficacious remedy or medicine for the ills of the body, soul and mind. The eminent philosopher, Theophrastos, the pupil of Aristotle, held that the Phrygian "harmony" on the flute was the proper means of curing lumbago. In this connection may be mentioned a short account of the national convention of music supervisors in Cleveland. The *Washington Post* of April 12, 1923, published on page 3 the following:

Cleveland, April 11.—Music as a cure for disease was suggested by C. C. Birchard, music publisher of Boston, today in an address before the music supervisors' national conference, in annual convention here. Declaring he knew of several cures effected by music, Mr. Birchard proposed a treatment which combines some of the features of Emile Coué's auto-suggestion with harmony. The treatment, Mr. Birchard said, could be given groups of people assembled for community singing.

This report of the *Washington Post* is here mentioned for the sake of comparison; at any rate, neither Monsieur Coué nor even Mr. Birchard seem to be original in their suggestions. There is no doubt that music has its soothing (perhaps not healing) influence over anyone who is in a responsive frame of mind. The different forms of music came to be regarded as the best means of forming character, in other words, music, be it instrumental or vocal, has always exercised its good and beneficial influence not only upon the individual, but upon entire nations.

Music received a new impetus with the spread of Christianity. The Christian Church fostered special schools of singing. Pope Gregory I founded the "Schola cantorum." Out of this "Schola" other schools of singing developed, e.g., in Fulda, Eichstätt, etc. Charlemagne, the promoter of education and art in general, had at his court a school for noble children and youths and at this school, according to Alcuin's report, the lector Sulpicius gave instruction in singing. The Councils of 803 and 806 decided that schools of singing be established in suitable localities. As a result of this order such schools were founded in Metz, Soissons, St. Gall, Paderborn, Mainz, Aachen, etc. The purpose of these schools was especially the practice of church songs or church music. Later, also, the monastic, parish and city schools undertook the practice of church songs. The "Cantor" sang the hymn or song first, and his pupils repeated it until they knew it. In the schools of the Middle Ages singing belonged, with the languages, to the principal subjects of instruction. The Cantor or teacher of singing occupied a high position in the school or college faculty; his office came in rank after that of the rector and sub-rector, and, besides singing, he generally instructed the students in arithmetic. The Cantor was always a highly educated, learned man.

In the Quadrivium of the Middle Ages music was one of the most important means of education; even in Greek antiquity it had its position beside grammar. With the greater development of church music during the Middle Ages, singing played at that time even a more important rôle than in antiquity, it was a real *Christian* art. In order to obtain the degree of Magister, it was required of every priest and teacher that he give evidence, by a test, of his ability in singing, since singing belonged to the *artes liberales*. From this time date the most of the singing schools and choirs, found even today in the countries of Western Europe, especially in France, Germany, Italy and Austria. We know that Martin Luther retained singing, possibly as an inheritance from the old church, as an important factor in his church service.

The period of transition which followed the Middle Ages may be considered the birth-time of modern secular songs.

The composers of modern times have contributed in no small degree to the development of singing. The masters of vocal compositions have laid the foundation of our modern pedagogy of music. In America music has had its place, though an indefinite one, in the curriculum from the earliest days. In the early stages no special technical instruction was given; the training given the pupils extended only so far, as it was necessary to prepare them for the "examination day" exercises, i.e., only songs were practiced which were to be used at commencement.¹ The real pedagogical value of music was first recognized in the middle of the nineteenth century, and from that time on music has gradually been introduced as a definite part of the curriculum; however, the present status was reached about twenty years ago.

It is not the aim of this article to investigate and discuss the different methods used in the vocal training; it deals rather with the importance of fostering vocal music in our schools. It is of great value that from the beginning only real songs, enjoyable to the children, in both sense and rhythm, be sung. Such melodious songs would appeal even to the ears of unmusical children. Only very simple songs, short and with melody that is easily retained, should first be used by the teacher. Of all the song books published for the lower grades, not many can be used profitably; quite a few of them contain melodies, which are difficult to retain, or what is even worse, lack melodious composition. Some of such "easy" songs are usually composed at the request of a publisher and have to be ready for publication at a certain time. Anyone acquainted with the genius and ways of a composer knows, that compositions of such kind are unreal, artificial products, lacking the soul of the real genius. Compositions are founded on spontaneous inspirations. There might profitably be cited an example of compositions, "made to order."

One of our most eminent American composers had been requested by a certain college to write the music for its Alma Mater song. Obliging as he was, he promised to compose the music to the words which had been submitted to him. His

¹See Dexter. "History of Education in the United States," p. 406. Macmillan, 1904.

musical genius evidently did not give him the inspiration for composing an Alma Mater song within a certain time; and yet, in order to keep his promise, he composed it and sent it to the college. Today that college does not use his composition, because it lacks the real soul. So it is with many of our song books for beginners. Not that all such modern compositions are worthless; among them there are some that are real songs, written for the young pupil and appreciated by him. Of all the compositions which are being sung in our schools, the folk-song should be given preference, since it is a song coming from the people; it lives in the people and is true poetry. A folk-song reveals the soul of a people. The contents of the folk-song deal with childhood, death, nature, love, home, separation, wooing, etc. Then there are so-called child songs, the contents of which will especially appeal to the minds of the pupils in the lower grades. These child songs, combined with the simple melodious folk-songs, offer excellent material for the lower grades.

In the upper grades a study of principles of vocal music and even of technic may be introduced with profit. According to Charles B. Gilbert the purpose of teaching singing in school is not chiefly to give children a knowledge of the principles of art, but rather to introduce into the school life and thence into the after life a new element of joy.² What shall the children in the *upper* grades sing? This question may be answered by presenting the following suggestion, which may be useful to our *Catholic* schools:

I. Secular music:

1. Folk-songs to be continued.
2. Popular ballads, simple in composition.
3. Patriotic songs.

II. Church music:

1. Hymns which ordinarily are sung at church services (low masses, Benediction).
2. Masses, in unison or for two voices.
3. Introduction to Gregorian chant.

As regards the secular songs, it is essential that the music or vocal teachers select songs with appealing and beautiful

²Charles B. Gilbert, "What Children Study and Why." Silver, Burdett and Co. New York, 1913. p. 265.

melodies. The teacher should read the words of the folk-song to the pupil and explain them; in fact, it is necessary that the pupils are enlightened concerning the real value and beauty of national folk-songs.

From the folk-song the teacher may proceed to the popular ballads, which, of course, must not be too difficult. Pupils of the upper grades should be taught to appreciate these ballads as an expression of original national music.

Finally, on the program of secular music should be found the most important national patriotic songs and hymns. There are thousands and thousands of our young Americans who neglect to memorize and sing songs of patriotism and national sentiment. The lack of knowledge, as regards the words and music of our national songs, is frequently attributable to the careless and insufficient training which these people received in the schools.

The other part of music which our Catholic pupils should learn, is *Church music*. It is true that Church music is not the center of Catholic worship and yet, it occupies an important part in our liturgy. Real Catholic Church music is elevating and inspiring. Our Catholic school children should be trained first of all in hymn singing. Many of our parish churches have on Sundays a children's Mass, and it certainly would be laudable, if the children present at Mass would sing well-known hymns. Children would attend mass with greater devotion if they all would join in the singing of hymns. Our Catholic school teachers should consider it their duty to train their pupils in Catholic Church hymns. Here the same principle is applicable that was suggested for the selection of folk-songs for the lower grades—the church hymns must be melodious, simple and inspiring. There are quite a few Catholic hymnals used that do not contain many beautiful songs.

Secondly, music teachers should try to practice with their pupils a mass or two, be it in unison or for two voices. Frequently the occasion arises, where the pastor of a church is dependent upon the choir of the school children. At the present time it is rather difficult to organize a good church choir. Many a choirmaster or organist has to search the town or city for singers. The reason for such lack of fairly

good singers is to be found in the fact that our school children do not receive the necessary preparation and training to be of service to the church with their talent later on.

The music teacher in a Catholic school will find several easy masses, which the children after two or three months of training would readily retain. It takes time and patience on the part of the teacher, but, all this should not deter from a task, which later will prove a great benefit, not only to the pupil but to the church service in general.

Thirdly, it would be advisable if our Catholic school children received at least an elementary introduction to Gregorian Chant. It is true that this form of church music is not as easy as it sounds. There are comparatively few choirs in this country which are in a position to render well a Hymn, Sequence or the Propria of the Mass in Gregorian Chant. As a rule, our faithful do not care for Gregorian Chant; the reason for this apathy lies in the fact that the rendition of Gregorian Chant is usually poor. I have listened to Masses and hymns in Gregorian Chant, the singing of which seemed perfect. The impression was greater than that received from even the better figured compositions. It is the simplicity of Gregorian music that makes it so impressive and inspiring; it is devotion itself. It is desirable that more of our choir-masters direct their attention to Gregorian Chant. In parish schools, not too much should be expected of the children in Gregorian Chant; however, elementary training in Gregorian Chant will instill the musical taste for that distinctly Catholic form of church music.

Now let us turn to the music in high schools. If the pupils of grammar schools have received a systematic elementary instruction in singing, then it will be a comparatively easy task to build up on such preliminary training a good chorus in high schools. We must not forget that our high-school pupils form the link between children and adult citizens, consequently they are important factors as regards appreciation of *good* music within a community. High-school students with a musical training will become sympathetic and helpful members of audiences and patrons of good musical endeavors.

Music teachers in high schools must consider that the

proper selection of songs is most important. They should pay attention to the quality of the musical compositions and take the quality of the voices into consideration. With the proper systematic training, much can be accomplished with a high-school chorus. Only classical or semi-classical compositions, besides folk-songs and ballads, should be found on the programs of our high schools. It has been suggested that music appreciation as a thorough intensive study of musical form, history, biography, esthetics of music and possibly harmony is particularly appropriate for the last two years of high schools, as prior to these years the mature quality of thought and feeling in great music is largely incomprehensible to any but the exceptional boy or girl. It is pleasing indeed to learn that music as part of a high-school student's curriculum is being more and more acknowledged and that proper credit is given for it. There are quite a few high schools that are performing excellent work in music and singing, and it is to be desired that all of our high schools awaken to the fact that musical training and good music are an uplifting factor in the life of our nation.

What is the position of singing in our colleges? There is no definite answer to this question, since music occupies a rather changeable position in these institutions of learning. In some colleges excellent courses are offered to the student, for which he receives due credit; in other institutions only little is provided for musical education; and finally there are colleges in our country which do not offer any musical courses at all. Colleges which offer music generally confine this to instrumental music and to the theory of music, and it must be admitted that much is accomplished in those fields. Vocal instruction, however, is offered by a few only. Whatever vocal training the college student receives is given by the College Glee Club. Almost every college prides itself with such a singing organization and today much is being accomplished by these clubs. Some of our glee clubs are functioning on a more or less professional basis, while others are merely trying in a very amateurish way to produce something that might be pleasing to less gifted audiences.

There is no doubt that many of our college glee clubs need

to undergo a thorough metamorphosis. The programs which some of them offer are undoubtedly a disgrace to college men; they sing some of our modern, most unmusical and meaningless compositions. A program offered by a college glee club that contains only rag-time songs, jazz and so-called "hit-of-the-day" music, reflects on the entire college that permits such a program. It would seem that the appreciation of music with men, who have received a college education, is not above that of the everyday man, i.e., of people who merely enjoyed an elementary school education. There is no doubt that the Harvard Glee Club is a brilliant example of a classical American glee club. Harvard's programs contain numbers which are the production of great composers and masters and wherever the Harvard club goes its renditions receive merited applause. This does not mean that only the most classical songs should be sung by our glee clubs; easier compositions in their proper place, as also the customary college songs, are very agreeable and possibly necessary numbers, since the general public expects these traditional songs of a college glee club.

America is a music-loving country; the American youth and adult love to sing. However, it remains for those in charge of music in our schools to prepare boys and girls, i.e., the representative citizens of tomorrow, musically so that their taste and appreciation be directed to *good* music only. On the other hand, it is necessary to secure good music teachers for our schools, teachers who themselves have had a thorough musical training and who are enthusiastic for musical education.

Our grammar and high schools could devote a little more time to music, and it ought to be possible for a student to graduate from high school with one-fourth of his total quota of credits made in music.

LEO BEHRENDT.

THE ASCETIC CONTENT OF THE ADVANCED RELIGION COURSE

No apology is needed for the use of the word ascetic in our title. Asceticism is often wrongly confused with austerity or rigid self-mortification, or even with mysticism. We are, however, using the word ascetic in its traditional Catholic sense, namely, pertaining to the education of the soul in the love of God and neighbor. The Greek original from which our word is derived meant bodily exercise and especially athletic training. Asceticism is, therefore, the system of spiritual athletics through which the soul is coached and trained to win the game of eternal life. Our ascetic theology is our Catholic science and art of character-building and soul-training, our technic of moral and religious pedagogy.

Ascetic theology has almost entirely passed out of the curriculum of our seminaries. Although the essential task of the priesthood is the building of character and the training of souls for the commonwealth of man and the commonwealth of God, nevertheless the study of the technic of the primary sacerdotal task is almost entirely eliminated from the seminary curriculum and left to common sense and the stray bits of ascetic lore gathered during retreats and other spiritual exercises. There is no room in the curriculum! Let us hope that the day will soon dawn when ascetic theology, the art and science of moral and religious education, will be taken seriously and admitted into seminary circles on equal footing with its sister sciences, dogmatic and moral theology. That, however, is a question that does not concern us so much here.

What does concern us is the fact that advanced religious instruction, modeled closely as it is after seminary curricula, has, like the seminary curriculum, neglected the field of ascetic teaching. It will perhaps be at once said that such ascetic coaching is already part of our advanced religion courses as it is of the elementary and primary courses. In one sense, it is. There is no doubt that many practical ascetic suggestions are given to our children both in our textbooks and by our teachers. But so far at least as textbooks are concerned, the suggestions are of a limited type.

Our textbooks, for instance, frequently recommend prayer and the sacraments, call attention to the various popular devotions and easily gained indulgences, warn against evil companionship, or describe the methods of thought-control. These and many other all-important and fundamental coaching rules are usually given generous space. They will deserve all the space we give them. But are there not also many other coaching rules that we can offer to our advanced religion students that will help them make good and win out in the game of Catholic living?

Incidentally, most of our advanced religion students will marry soon after leaving college or high school, and whatever insight into the educative process and its concrete practical principles and methods we can give them will be of very real use to them in their future tasks as parental educators, as fathers and mothers. In fact, may we not look forward to the day when soulcraft will be recognized as an independent course or in some other adequate manner in the high-school and college curriculum. At present we train our students for business and trade and the professions and what not, and we give them never an hour of preparation for the consecrated business and trade and profession of guiding and coaching the souls that will be entrusted to them as future parents by the heavenly Father of us all. The curriculum is too crowded! But again that is another question.

The following paragraphs make no attempt to outline systematically the science of Catholic asceticism. They merely contain some random suggestions from the field that may with profit, the writer believes, be brought to the attention of our high-school and college boys and girls through textbooks and oral instruction. The suggestions may for convenience be grouped under three headings: the technic of habit-formation, the use of natural means from supernatural motives, and the use of natural motives themselves.

1. Our ascetic literature teems with valuable suggestions on habit-formation. Some of the more important of these have been vividly set forth in English. William James, in his brilliant chapter on "Habit," outlines the key rules of habit-formation as follows: "In the acquisition of a new habit, or

the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible." "Never suffer an exception to occur till the new habit is securely rooted in your life." "Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain." "Keep the faculty of effort alive in you by a little gratuitous exercise every day." Readers who may not have read the whole passage from James or whose memory is a little blurred regarding it may find many worth-while practical points therein that are well adapted to class-room exposition.

Some other concrete suggestions along the same line may be the following, chosen from those which are no doubt familiar to teachers of religion, but which do not often receive treatment in religion courses.

Concentrate effort on dislodging the king log. Each of us has some pet fault or dominant moral need. Concentrate and select. Neglect, relatively speaking, other faults or other needs, and devote the bulk of effort to the correction of your pet fault or the acquisition of your dominant spiritual need. Don't dissipate energy over too wide a field. First determine what your pet fault or supreme need is, and keep on its trail like a bloodhound. One thing at a time.

Win out on the first test. A resolution once made—for example, to say morning prayers regularly or to avoid profanity—will perhaps be broken unconsciously within twenty-four hours. Don't trouble about such an unreflecting breach. But within a short time will come the occasion when you clearly and consciously know you are on the point of kicking over the traces again. You may for a moment waver. *This* is the first real test of your pledge. *This* is the crucial test. Make good on this first trial of strength, and success will give confidence and exhilaration for the next and the next until the habit becomes set.

As a rule, put a time limit on your resolutions. Make your resolution for the next week or month. After you have carried it through for the week or month, renew it for the next. Marathon resolutions easily become winded.

Having once made a resolution, stick to it. Keep pegging away, notwithstanding occasional or more than occasional backsliding, until you finish the job. If you succeed in acquiring one good habit in a year, you can chalk up the period as twelve months well spent.

Other elementary rules of habit-forming technic will no doubt occur to the reader. The point we desire to emphasize is that in religious teaching considerable attention ought to be given to such ascetic coaching. Our boys and girls should have at their finger tips the basic technic of the game. It is probably needless to add that such coaching should not be confined to any one section of a four-year course. It should be given currently and should be interwoven into every section and every sub-section of the course. Such interweaving cannot be done readily and smoothly in a religion textbook. The coaching must be primarily done orally by the teacher. Of course, such oral instruction may be sterile and unproductive. What we need most urgently perhaps is the development of moral "projects" in connection with our advanced religion teaching. A consideration of this phase of the problem would, however, involve extensive treatment of the question of methods, whereas we are in this series of articles concerning ourselves only with content.

2. "Why do we leave everything to the Holy Ghost?" said a teaching sister of long experience to the writer some time ago. When we recommend our students to pray regularly and earnestly or to frequent the sacraments, we are recommending the use of supernatural means from supernatural motives. We cannot recommend such means too much, of course. On the other hand, should we forget the natural means available?

When we are in good health, we are more apt to be kinder in thought and more charitable in our judgments. Habitual charity in thought and word is often closely related to habitual bodily well-being. When we are under normal physically or overtired or exhausted, we are more inclined to be testy and irritable. Into our minds may flood the unpleasantnesses of the past that tend to stir up the uncharity ever lurking in the depths of our souls. Such at least is very common experience.

Again, many a man, otherwise devoted, hard-working, and high-principled, gets the reputation of being crabbed and sour and cross-grained and generally cantankerous, and richly deserves the reputation, when the real cause underlying his crabbedness is *avoidable* indigestion or insomnia. Late hours of retiring are frequently followed by a day of ill-temper. Physical exhaustion may readily lower normal resistant power to all kinds of temptation, or may be, for instance, a very real factor contributing to breach of chastity. The list could be easily lengthened.

We are men, not angels, and we are such by divine disposition. We have bodies that may carry us galloping on the road to the Kingdom of God, or may throw us into the ditch. Bodily conditions affect spiritual welfare for weal or woe in myriad ways. The best remedy for a bad temper may be the very simple one of eight hours sleep at night, less indigestible fodder, or more outdoor exercise. These are natural means to supernatural ends, but if the means are carried out from a supernatural motive, are not the means themselves supernaturalized? Let us emphasize the importance of the supernatural means like prayer and the sacraments, but is it not well to emphasize also the natural means for attaining supernatural ends, and in particular to emphasize the intimate bearing of physical conditions upon spiritual ones? Here too the friends of correlation may find a good opportunity for hitching up physical education with religious education, the athletics of the body with the athletics of the soul.

3. In our ascetic coaching, what use shall we make, not merely of natural means, but of natural as distinct from supernatural motives? It is generally agreed that supernatural virtues should build upon the natural virtues. But what is natural virtue? "Natural" can hardly refer to the content or object of the virtue in question. Is there any virtuous act that does not fall within the wide circle of love of God and man? St. Thomas in the *secunda secundae* of his "Summa Theologica" has given us an elaborate treatise on virtues from the supernatural standpoint. It would tax the ingenuity of the most ingenious to discover any variety of "natural" virtue not included in St. Thomas' exhaustive list of the Christian

virtues. He even includes the habit of taking recreation among the virtues, using for it the Greek name *eutrapelia*!

The difference between the natural and supernatural virtues is seemingly purely one of motive. If a good act is done for a supernatural motive, it pertains to the supernatural virtues; if for a natural motive it pertains to the natural virtues. In how far may or should we use and recommend natural motives in a religion course?

Were we speaking to a group of students on the importance of studying hard, we might make the appeal along the following lines: On the work you are doing today will depend your financial returns in your life work. Hard study is due your folks at home in decency and loyalty to them and in gratitude for their sacrifices for you. Making most out of school years is a primary duty to God Who reasonably expects from every man fidelity to the duties of his actual state in life. Loafing is a sin.

Were we speaking to a group of girls on the question of liberties, we might suggest the following motives: The girl who easily allows liberties gets herself talked about in pretty crude language by the fellow and his gang. The average boy will in his heart thank and respect the girl who protects him against his own weakness, and it is the girl's part so to help and protect him in his fight for a clean life. High standards are expected from the Catholic girl because she is a Catholic: *noblesse oblige*. Lofty ideals of purity are God's will and are exemplified in the life of His Blessed Mother.

The two foregoing groups of appeals are examples of mixed natural and supernatural motives. Many Catholic educators reject and almost condemn natural motives on the score of efficacy. Judging the relative driving power of motives is, however, a delicate task. It is the writer's experience at least that natural motives often have enormous driving power when properly proposed, and with some types of personality under some circumstances have almost a monopoly of power. But waiving the question of relative driving power of the natural and supernatural motives, in how far should we make the use of the former?

Certainly, in so far as natural motives have a force for

good, and regardless for the time being of the question of supernatural merit, they may materially reduce the occasions of sin and the actual number of sins. This is quite worth while from the supernatural standpoint. We are commanded to avoid such occasions so far as possible, and no matter how far we reduce such occasions, we shall still have a superabundance of temptations on which to exercise and build up spiritual muscles.

Moreover, where the supernatural motives have force, but perhaps not quite enough to assure results, is it not justifiable and even imperative to reinforce and strengthen them by natural appeals? This may not be the ultimate ideal, but it may serve as a temporary compromise until the supernatural motives get a better footing. Half a loaf is better than no bread at all.

Finally, is it not possible to interfuse the natural and supernatural motives, to utilize the natural appeals as more or less subordinated to the supernatural? After all, even though the supernatural motives may have arisen to the place of supremacy in our individual lives as a result of long training in the seminary and sacerdotal calling or in the novitiate and religious life, are not natural motives constantly intermingling with and jostling the supernatural motives in our lives? And while we may feel that even without the natural motives, we should still do our best from religious motives, is not this habitual disposition a result of a long process of fusion that has gone on silently and quietly during many years until the natural motives have been more or less absorbed into the supernatural?

The writer believes firmly for the foregoing reasons that we may and should make an appreciably greater use of the natural motives than we are doing in our religious education. Meanwhile, of course, we must not relax one iota of our insistence upon the supernatural motives and supernatural means of the religious life. If in the present article we have given these motives and means relatively brief space, our only reason for doing so has been the well-recognized fact that they are already being amply emphasized in our religion courses.

One further point in conclusion. Is there any good reason

why boys and girls of middle and later adolescence should not have a fairly good grasp of the fundamentals of character-training and soul-building? Would not such a knowledge help them in their own struggle for self-mastery and in their later parental tasks? Such an outline course in moral and religious education could be a part of some other present or future course in the curriculum, perhaps in the social or psychological or domestic science group, but inasmuch as such an outline course is not at present in the curriculum and does not seem to have very hopeful chances of being admitted thereto in the immediate future, might it not be possible to include such an outline in the religion courses?

This outline should deal with the following subjects: *Instincts* and their modification and expansion; their driving force; their potentialities of good and evil; their training through inhibition, substitution, and sublimation or alimention; *ideals* of conduct, as admitted and as personally accepted; function of religion in defining and moulding ideals of conduct and in getting them admitted by the individual and collective conscience as well as in getting them personally accepted or adhered to in actual life; the rôle of dogmas in this educative process; the living ideal or *example*. The above suggestion is made tentatively. The outline need not and probably should not take up more than a month, that is, about 3 per cent, of a four years' course.

JOHN M. COOPER,
Catholic University of America.

TEACHING ENGLISH COMPOSITION IN HIGH SCHOOL BY THE PROJECT METHOD

(Continued)

(g) *Current Event Club*.—The Current Event Club with weekly meetings at which are discussed current topics as presented by some periodical used by all the pupils as a basic text is so favorably known as to need but brief comment here. While the pupil endeavors to give oral expression to his ideas upon subjects of immediate and general interest, he enjoys the opportunity of acquiring skill both in the mechanics of speaking and in the elements of parliamentary practice. Points of order are raised for unsatisfactory position, voice, and style; and corrections or additions are made on the subject-matter of the talks. Quick thinking, clever expression, confidence, self-control, and courtesy have resulted from patient practice. After the selection of the pupil-chairman, the teacher does not take an active part in the proceedings, but observes carefully so as to be able to suggest the most useful objective for the next meeting.

(h) *The School Publication*.—The school yearbook, like the Current Event Club, illustrates Kilpatrick's project of the first type, in which "the dominating purpose is . . . to embody an idea or aspiration in material form."⁵⁴ The general planning, the assignment of material, the preparation of manuscript, the arrangement of copy, and the correction of proof, as the separate steps in the shaping of this material form, provide effective means of training in the art of correct English. A student editor-in-chief is elected from the class which assumes the primary responsibility for the book, a class editor from each class, and others for special departments. Classes are responsible to their respective editors for the material assigned, selection being made upon the basis of excellence. Creditable short stories, poems, book notices, editorials, and articles setting forth school activities are regu-

⁵⁴William H. Kilpatrick, "Dangers and Difficulties of the Project Method and How to Overcome Them," *Teachers College Record*, Vol. xxii, No. 4, September, 1921, p. 283.

larly produced under the impetus of having an opportunity to appear in print.⁵⁵

The yearbook, however, as an English project, must yield place to a publication which appears more frequently. The school weekly, for instance, affords the same opportunities for project work as does the yearbook, but it affords them at least thirty times as often. The mistakes of one week can be corrected the next, and with each new issue, power may be added unto power. Such is the opinion of W. S. Hinchman, who writes: "No form of composition that I have tried comes so close to actual life or insists so imperatively, not only on accurate or swift work, but on work that is both accurate and swift. Surely no need of American citizens today is more apparent than ability to work fast and yet thoroughly. And no aid in English teaching can be of greater benefit than one which prohibits academic artificiality."⁵⁶

"A continued incentive to better work in composition," agrees Charles S. Thomas, speaking of the school paper.⁵⁷

"English that is to the point, English that is accurate, English that is readable! A course in news writing will go further toward realizing this ideal than will any other course in the curriculum."⁵⁸ Such is the praise accorded the school weekly by one who is an English teacher of recognized standing and also faculty adviser of what has been adjudged the best high-school weekly in Ohio.

There comes to mind a personal experience with a boy who had never given sign of any interest in the study of English. He was, however, skillful in football and basketball and, at the beginning of the season, was chosen sport editor of the school weekly. Composition now took on a decidedly important aspect. The public must get accurate news of the games and a proper appreciation of the hard-working, self-sacrificing men who were playing. No, he would not let someone else

⁵⁵Cf. Samuel Thurber, "Five Axioms of Composition Teaching," *School Review*, Vol. 5, p. 13.

⁵⁶W. S. Hinchman, Leaflet No. 70, *The New England Association of Teachers of English*, p. 2.

⁵⁷Charles S. Thomas, "The Teaching of English in the Secondary School," Boston, 1917, p. 255.

⁵⁸Clara C. Ewalt, "Getting Out the High School Paper," Cleveland.

produce his write-ups; he would do them himself. His copy, with its long-standing faults of sentence structure and its general innocence of anything resembling form, was far from being a delight to his English teacher. But he had something to say, he wanted to say it; and, consequently, he was willing to go to any trouble necessary to put his work into acceptable shape. Synonyms, for the sake of variety; the proper use of connectives; the essential elements of a sentence; and, finally, the reason for paragraphing became the subjects of his questioning and study. His awakened interest attracted him into college the following year where, by hard work, he managed to maintain a creditable standing, even in his English classes. It is true his English professor might advise him to see if he could "learn during the Easter vacation to recognize a pronoun"; Professor C. H. Ward might classify him with the hopelessly "illiterate,"⁵⁹ and yet such a pupil holds more of promise than one who has been persistently drilled in the mechanics of form, but who has never felt the sharp challenge to adequate self-expression. Was it not such as he whom Dr. Shields had in mind when he wrote:

The great majority of school children need nothing quite so much as courage, enthusiasm, and love for their work, all of which flow directly from the pleasure they derive from the measure of success which they meet with in their endeavors to express themselves. By emphasizing the points of real value in their work, and thus increasing their pleasure in it, the teacher usually renders them a far more valuable service than by pointing out the shortcomings of their immature efforts, which of necessity, must fall far short of the ideal in the mature mind.⁶⁰

VI

Typical as are the projects just described, they by no means exhaust the possibilities of the method. But the fruitfulness of these possibilities varies directly with the teacher's consciousness of the underlying psychology of the project

⁵⁹C. H. Ward, *New York State English Bulletin*, February, 1921.

⁶⁰The Very Rev. Thomas E. Shields, Ph.D., "The Psychology of Education," Correspondence Course, Washington, p. 274. Cf. Jules Payot, "Will-Power and Work," N. Y., 1921, p. 16.

rather than upon the mastery of a set form of procedure. In fact, the very nature of the project precludes anything like uniformity in its use. This does not mean that a certain technique of the method cannot be formulated, but it does mean that no teaching situation can ever be exactly reproduced from school to school. There will be some local variation, which the teacher must be prepared to handle, or the desired response will not be forthcoming.

For this reason, it is difficult to understand how certain so-called project texts,⁶¹ which have recently appeared, can be anything more than merely suggestive. Surely no writer of texts can attempt to say what "natural" situations for learning are going to arise in a large number of schools, differing widely not only in location, but also in ideals and opportunities. The most urgent present need, therefore, is not for new texts by specialists in the project method, nor for new content in the school courses, but, rather, for a new point of view on the part of the teacher in the handling of old material.

Charters⁶² suggests that the logically arranged text be retained, but that it be used, not in its logical order, but to meet the immediate needs of the pupils. The index and table of contents will point out available material and the principle of adaptation will govern its use. When all the subject-matter has been covered in this way, a final project can be launched to organize it all in logical form.

That the present subject-matter of the various courses need not be replaced, Freeland⁶³ and McMurry both agree. The latter, emphasizing the fact that the project is more a point of view than a method in the strict sense, more the fixing of a natural starting point and a definite goal to be reached through vital activity than a formal procedure, indicates the duty of the teacher when he declares: "As instructors we should direct our attention very sharply to this peculiar

⁶¹Emma M. Bolenius, "Advanced Lessons in Everyday English," Cincinnati, 1921. Mildred B. Flagg, "Community English," N. Y., 1921. W. Wilbur Hatfield, "Business English Projects," N. Y., 1921.

⁶²Cf. W. W. Charters, "Methods of Teaching," 1909, p. 226.

⁶³Cf. George E. Freeland, "Modern Elementary School Practice," N. Y., 1919, p. 47.

quality and tendency in knowledge, namely, to get itself strongly and intensely organized at a few centers and to run deep and strong in a few main channels."⁶⁴

The nature of knowledge, then, as well as the nature of the learning process, favors the use of the project, but many dangers and difficulties are in the way of its immediate and general adoption. In the first place, care must be taken that the experience which begins on the level of the pupil's interest be so directed as to end on a higher plane. Then the inner urge, which has sustained the pupil's activity, must itself be sustained until the new experience has been thoroughly organized and correlated with previous experiences. Practice, too, must be provided, particularly in the tool subjects, to make the new growth permanent.

But more serious is the necessity of guarding against the tendency, which exists because of the emphasis put upon the concrete and the tangible, to judge all life values by a materialistic standard. Knowledges, skills, and attitudes demanded by immediate environment tend, under certain circumstances, to stress the utilitarian and the instrumental and to exclude altogether the inspirational and interpretive. That this danger is recognized even by those to whom the project promises much is evidenced by the following quotation from William C. Bagley, who declares:⁶⁵

The prime function of education on the elementary level, and to a large extent on the secondary level, is to place the child in possession of his spiritual heritage—the heritage of skill, knowledge, standard, and ideal which represents the gains that the race has made. Only a small fraction of this heritage is instrumental in the narrow meaning of the term. Only a small fraction of it is made up of items of skill and items of information which one deliberately uses in solving what most people call problems. We are certainly not willing to say that the great bulk of it is consequently of no value whatsoever. And if it has not this direct instrumental value, what value has it?

I should answer this question by suggesting that knowledge

⁶⁴Charles A. McMurry, "Teaching by Projects," N. Y., 1920, p. 125.

⁶⁵William C. Bagley, "Dangers and Difficulties of the Project Method and How to Overcome Them," *Teachers College Record*, Vol. xxii, No. 4, September, 1921, p. 292. Cf. Irving Babbitt, "Literature and the American College," Boston, 1908, p. 240.

or race experience furnishes an equipment for life over and above the tools or instruments that it supplies—something that is perhaps even more fundamental than tools or instruments. It furnishes foundations, backgrounds, perspectives, points of view, attitudes, tastes, and a host of other things that determine conduct in a very real fashion, and yet through devious channels that are likely to defy analysis and to escape the scrutiny of one who is looking only for direct and visible applications.

The question might have been answered less technically, perhaps, in the words of the familiar adage, "The beautiful is as useful as the [merely] useful," with the realization that either the beautiful or the useful may constitute the material of a project. In the same way, the spiritual is just as practical a part of complete living as is any purely utilitarian activity. Every really significant event in the history of the world has been a great spiritual project, "a unit of purposeful experience," "a problematic act carried to completion in a natural setting." From the time of the Apostles down through the ages, with their quest of new lands and evangelization of new peoples, even to our own time, action in its appropriate sphere, in other words, "purposeful experience," as opposed to passivity, has been the test of real spirituality. Briefly, the project method not only need not over-emphasize in the mind of the student the conviction that only that which is plainly practical to him is of any value, but, it will, on the contrary, be conducive to his best moral and spiritual development, if the experience involved in it is itself spiritual in nature, or if the purpose which sustains the experience is spiritualized in its source.

That the method is *de facto* materialistic cannot be asserted unless one denies the possibility of having a purposeful spiritual experience and admits nothing to be real but matter. The tendency toward materialism is not inherent in the method but accidental to its use in a materialistic day. Its essence, the purposeful wrestling with life situations, has been and still is an effective means not only of solving the little problems of school but also of making scholars and saints.

With a concept of the project drawn, no doubt, from the application of the term to various activities which require

more manual skill than mental capacity, someone has asked how far the project method could get in the education of a Lamb, a Newman, or a St. Thomas. In reply, it may be stated that the use of the project is not limited to any particular type of mind. It is true that it requires as the primary element a "situation," which may be defined as a reason for action; "consciousness of a problem," with the "purpose" to solve it—an element which presupposes intellect and will; and the "conception and execution of a plan" for solving the problem—a third element, which requires judgment and perseverance. But the project with all these requirements is as old as the human race; the name only is new. If Lamb and Newman and St. Thomas were not trained in their youth by the spirit of the project, they themselves in later life gloriously illustrated its practical operation. Would the "Essays of Elia," with their tenderness and sympathy, ever have been realized if Lamb had not devoted himself to the lifelong problem of his unfortunate family affairs? Would the world ever have known "The Development of Christian Doctrine" or Newman the true faith if he had not recognized the problem of his position in the Anglican Church, and given himself through long, painful years to its solution? Would the "Summa" ever have taken shape if St. Thomas had not felt the problem of conflicting philosophies and grappled with it until unity and harmony in the philosophic system were monumentally achieved?

VII

But whatever the difficulties which will attend the exclusive use of the project, undeniable advantages for the pupil inhere in the nature of the method. "The forming of permanent habits of permanent value"⁶⁶ through actual contact with life—this is its comprehensive aim, this its reason for being. Initiative, foresight, and the ability to do serious and sustained thinking are among its first visible results. Responsibility and leadership⁶⁷ develop in its continued use, and sin-

⁶⁶Carl W. Ziegler, "Laboratory Method in English Teaching," *English Journal*, Vol. 8, p. 153. Cf. George B. Alton, "The Purpose of English in the High School," *School Review*, 1897, p. 157.

⁶⁷Cf. James F. Hasic, "Outline of the Problem-Project Method," *English Journal*, Vol. 7, November, 1918, pp. 600-601.

cerity and strength, acquired through long training, finally characterize the pupil's response to situations outside the life of the school. This habit of approximate and effective reaction to a rapidly changing environment is the real test of education,⁶⁸ and the project method of teaching English composition can be judged successfully if pupils so taught, by their control not only of their physical surroundings, but also of the more complex aspects of this earthly life, come at length through the perfect expression of their higher selves to the heavenly life of the soul's active enjoyment of the unveiled vision of God, to the never-ending life for which they were created.

SISTER M. CATHERINE, A. M.,
Ursuline, Toledo, Ohio.

⁶⁸"Cf. The Very Rev. Thomas E. Shields, Ph.D., "The Psychology of Education," Correspondence Course, Washington, p. 47.

EDUCATION IN NOVA SCOTIA BEFORE 1811

(Continued)

EARLY BRITISH PERIOD, 1713-1766

By the treaty of peace of 1713, France, with other concessions, renounced in favor of England all political and territorial rights in the peninsula of Nova Scotia. The transfer involved the destiny of approximately 2,500 Acadian French, descendants of the earliest colonists in the province.⁷⁰ Many of them occupying lucrative farm lands in the vicinity of the Bay of Fundy were reluctant to leave. As they seemed to be of good faith they were accorded the privilege of remaining in possession of their property provided they complied with certain requirements. A few of them, unable to reconcile themselves to the change, withdrew to neighboring French territory. But the majority elected to remain. They took diligently to the cultivation of the soil, increasing both in number and influence. For another half century they were the principal European settlers in Nova Scotia, outnumbering by far their English co-laborers.

The attitude of the Imperial Government toward settlement in Nova Scotia during this period was marked by extreme dilatoriness. The number of civilian English families in the province in 1740 Paul Mascarene places at not upwards of half a dozen. They were outnumbered by the French in the proportion of thirty to one. Before Halifax was founded in 1749 persons of British extraction in the province did not exceed 400 in number. They comprised chiefly soldiers in garrison at Annapolis and a few more on guard at Canso.⁷¹

In dealing with the French the administration pursued the policy of allowing them the management of their own domestic and social relations so long as they manifested obedience to English control. Within certain limits, confessedly narrow, they were for a time masters of their own educational destinies. But no encouragement either of a financial or

⁷⁰*Report of Governor Vetch, Public Records of Nova Scotia, Vol. 5.*

⁷¹*Collections of the Nova Scotia Historical Society, Vol. 1, An Account of Nova Scotia in 1743; Reports on the Canadian Archives, 1884, p. 93.*

moral nature was given them to establish schools. Later on, as we shall see, conditions prohibited such ventures among the French.

In the case of the militia, however, a genuine need for educational facilities was created. Though the number of soldiers quartered at Annapolis was rather inconsiderable, some of them were men of enlightenment and many had their families with them. These looked with dismay on the prospect of their children growing up unacquainted with even the elements of learning. They expressed their solicitude to the British Government and as a result we witness in the diminutive nuclei of population at Annapolis and Canso the first efforts of English schoolmasters in Nova Scotia.

The Society for the Propagation of the Gospel in Foreign Parts.—The year after the capture of Port Royal, Colonel Nicholson laid before the Society for the Propagation of the Gospel in Foreign Parts an address from the Council of War at Annapolis praying for the appointment of ministers to Nova Scotia.⁷² Since this Society came to exercise a controlling influence in shaping the educational and religious policy of the province throughout the 18th century, it seems desirable that for a proper understanding of the educational situation in Nova Scotia during that period a brief account, at least, be given of the principles of its foundation and the means adopted for their accomplishment.

The Society for the Propagation of the Gospel in Foreign Parts (for brevity, usually referred to as the S. P. G.) was an institution closely affiliated with the established Church of England and consequently with the British Government. It was chartered in the year 1701 for the purpose "of providing a maintenance of an orthodox Clergy in the plantations, colonies, and factories of Great Britain beyond the seas, for the instruction of the King's loving subjects in the Christian religion."⁷³ This was interpreted as meaning "to settle the state of Religion as well as may be among our people there, which by all accounts we have very much wants their pious

⁷²Pascoe, C. F., *Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1892*, Fourth Edition, London, 1894, p. 107.

⁷³Pascoe, C. F., *op. cit.*, p. 7.

care: and then to proceed in the best methods they can towards the conversion of the natives. . . . The breeding up of persons to understand the great variety of Languages of those Countries in order to be able to converse with the natives, and preach the Gospel to them."

From the foregoing as the general statement of endeavor, a more specific code for the guidance of teachers and ministers was evolved in 1706. Its more salient points were: "the instruction and disposing of Children to live as Christians"; to teach them to read "the Holy Scriptures and other pious and useful Books" and to "write a legible hand"; to inculcate a spirit of industry and to initiate them in the rules of church attendance and devotion always keeping a vigilant eye for fit candidates for the ministry."⁴

The controlling purpose being evangelical, all teaching was organized on a strictly religious basis. It aimed at a high standard of religious instruction. Candidates for the office of teacher were required to show proficiency in the teaching of church doctrine and a certain familiarity with church ritual. A rule laid down in 1712 required that all schoolmasters in the service of the Society should have at least deacons' orders. Because of the difficulty it created in securing persons possessing the necessary qualifications, this requirement had eventually to be rescinded. Schoolmasters, according to the importance of the post, received from the Society an annual salary of ten to twenty pounds.⁵ We find them frequently denominated readers or catechists, their work in this capacity being often indistinguishable from that appertaining to the religious office. In the absence of duly ordained clergy, the catechist assembled the people together on Sunday to read service to them; and "in some isolated places where daily schools were impossible, by some small grant from the Society, some respectable person would be induced to Conduct a Sunday school and to read Church Service."⁶ In the field, the educational activities of the Society actually embraced "Pri-

⁴*Ibid.*, pp. 7-8; 846.

⁵Kemp, William Webb, *The Support of Schools in Colonial New York by the Society for the Propagation of the Gospel in Foreign Parts*, Teachers College, Columbia University, New York, 1913, p. 56.

⁶Pascoe, C. F., *op. cit.*, p. 846.

mary, Secondary and Collegiate education carried on in Day and Boarding Schools; and in some cases combined with Orphanages and Industrial training."⁷⁷

The first educational work of the S. P. G. in North America began in 1704 when the organization opened a school for Indians and Negro slaves in the City of New York. This was a catechising school. In Newfoundland, the Society began to support schools about 1726. Two years later it had a representative schoolmaster in Nova Scotia.

Watts' School at Annapolis.—Unfortunately for those associated with Colonel Nicholson at Annapolis, the praiseworthy attempt made by their commander in 1711 to secure missionaries for Nova Scotia was unsuccessful. Many years passed before their hopes were realized.

Nova Scotia at that time seems to have been forgotten by official England. So far as British settlement is concerned, progress in the colony was static for many years. Likewise, the Society, afflicted apparently with the same indifferentism, while it exerted vigorous efforts to meet the demand for teachers and missionaries for the rest of the North American colonies, remained oblivious to similar needs existing in Nova Scotia. For almost twenty years after the capture of Port Royal the colony endured destitute of the services of an ordained clergyman of the Anglican Church.

The initiative was again taken by the garrison at Annapolis. In 1727 it addressed an appeal to the Society for the services of a chaplain. It seems that just then the directors of that organization were contemplating sending a missionary to Nova Scotia. The request hastened action and led to an immediate appointment in the person of the Reverend Richard Watts. His selection was fortunate, for Mr. Watts, in addition to being a minister, was also a capable teacher. His advent, therefore, marks the beginning of education in Nova Scotia under British rule.

Mr. Watts arrived at Annapolis towards the close of the year 1727. As an appointee of the Society, in addition to his allowance as a missionary, he was eligible also for participation in the funds devoted by that body to the extension of

⁷⁷*Ibid.*, p. 769. .

educational facilities in the plantations. His commission provided for an initial allowance of ten pounds per year as schoolmaster. All through the winter following his arrival he labored industriously to organize the religious and educational resources of the settlement, and so well did he progress that by spring he was prepared to begin classes.

The opening class of the school was held at Easter, 1728, in a building constructed for that purpose under Mr. Watts' supervision.⁷⁸ For study and textbooks all that was available were a number of bibles, prayer-books and tracts that the teacher had brought across from England. What was lacking in equipment, however, Mr. Watts made up for by ingenuity, tact and industry. Many adults who had attained to maturity in the colony he induced to attend classes with the children. At one time he had an attendance of fifty. In 1731, the schoolmaster's salary was doubled by the Society. More spacious accommodations had then become necessary, and Mr. Watts, after waiting for assistance until 1736, undertook to enlarge the school building, drawing for this purpose on his own resources. He was busily engaged in this project when the Society decided to remove him from Nova Scotia. An appointment was tendered him in New Bristol in New England and, abandoning his charge at Annapolis, he moved thither in 1738.⁷⁹ His departure left but one clergyman of the Church of England in Nova Scotia; he was the Reverend James Peden, stationed at Canso.

Peden's School at Canso.—Mr. Watts' sphere of jurisdiction covered the whole of Nova Scotia. In 1729, he reported that the people at Canso were "greatly bent to address the Society for a minister."⁸⁰ As the prospect of securing an assistant was remote, he offered to adopt the post as one of his missions. In 1733, however, the Society despatched the Reverend James Peden to fill the position of deputy chaplain for the province and auxiliary to Mr. Watts. By Mr. Watts' direction, Mr. Peden was designated to the office of spiritual director to the forces at Canso, where was established the principal outpost

⁷⁸*Ibid.*, p. 107.

⁷⁹*Ibid.*, pp. 107-108.

⁸⁰*Ibid.*, p. 108.

on the Atlantic shore and the only considerable settlement, after Annapolis, of British colonists in the province.

The educational condition of the Canso settlement at this time was very similar to what Mr. Watts had found it in Annapolis several years before; children were advancing to maturity ignorant of their religion and void of all educational discipline. To alleviate the situation, Mr. Peden resolved to open a school. Here as pedagogue he labored for three years, receiving no special compensation from the Society for this service. In appreciation of his efforts, however, the inhabitants memorialized the Society in 1736 praying that the usual advantages accorded schoolmasters be extended Mr. Peden. This resulted in his name being placed on the list of teachers and an allowance of ten pounds voted him. He continued in uninterrupted enjoyment of this gratuity until 1743, when it was withdrawn for the reason that he gave "a very insufficient account of the state of the school."⁸¹

PATRICK WILFRID THIBEAU.

(To be continued)

⁸¹*Ibid.*, p. 108.

THE CLASSICAL SECTION

The editor of this section earnestly solicits queries regarding any phase of classical studies. He will endeavor to answer all such questions personally, giving special notice in these columns to whatever he regards as of sufficient general interest. A word from you regarding your solution of any of the many problems concerned with the teaching of the classics will also be gratefully received and will here be placed with due credit at the disposal of our Catholic teachers.

Questions have been received regarding the value of the various tests and measurements now current in the study of Latin in secondary schools.

Such tests in Latin as have received any prominence are the following:

1. Brown, H. A.: "Connected Latin Test," Latin Sentence Test (detached sentences), Latin Grammar Test, and Latin Vocabulary Test. Published by the Parker Education Company, Madison, Wisconsin.

2. Brown, H. A.: "Study of Ability in Latin." Published by the Bureau of Research, Department of Public Instruction, New Hampshire, as Bulletin No. 2 (no longer available).

3. Brown, H. A.: "A Study of Ability in Latin in Secondary Schools:" A Description of a Method of Measuring Ability in Latin, with a Statistical Study of the Results of a Survey of Instruction in Latin in New Hampshire Secondary Schools. State Normal School, Oshkosh, Wisconsin (1919).

4. Brown, H. A.: "The Measurement of Ability in Latin." Published by the Parker Company, Madison, Wisconsin. This pamphlet of sixteen pages is a "Manual of Direction for Brown's Latin System Tests." It contains General Matter, concerning the Tests and Their Application, 3-5 (General Plan of the Tests, The Connected Latin Test [its nature, method of giving it, what it measures, method of scoring the test]); Connected Latin Test, 6-10; Latin Sentence Test B, 11-12; Latin Sentence Test A, 12-13; Latin Grammar Test, 13-15; Latin Vocabulary Test, 15-16.

5. Hanus, P. H.: "Measuring Progress in Learning Latin." *The School Review*, 24, 342-351 (May, 1916).

6. Henmon, V. A. C.: "The Measurement of Ability in Latin." Part I, Vocabulary. *The Journal of Psychology*, 8, 515-538 (November, 1917); Part II. Sentence Tests, *Ibidem*, 8, 589-599 (November, 1917); Part III. Vocabulary and Sentence Tests, *Ibidem*, 11, 121-136 (March, 1920).

7. Henmon, V. A. C.: "Vocabulary and Translation Tests for Latin." Published by the University of Wisconsin.

8. Lohr, Lawrence L.: "A Latin Test for Use in High School Classes." *High School Journal* (of North Carolina), 1, 7-9; 14-17 (November-December, 1918).

9. Scott, H. F.: "Material on Testing in High School Latin." *The School Review*, 27, 799-803 (December, 1919).

10. Starch, Daniel: "Latin Vocabulary and Reading Tests." Published by the University of Wisconsin. Obtainable The Univ. Cooperative Co., 504 State Street, Madison, Wis.

11. Ullman, B. L., and Kirby, T. J.: "Latin Comprehension Test." Obtainable from the authors at the University of Iowa.

12. Pressey, L. W.: "Test in Latin Syntax" (Nouns, Pronouns and Adjectives). Obtainable from the author at the Ohio State University.

13. Tyler, C., and Pressey, S. L.: "Test in Latin Verb Forms." Obtainable from the authors at the Ohio State University.

14. The Godsey Diagnostic Latin Composition Test. Obtainable from the Classical League, Princeton, N. J.

The aim of these tests is not so much to test the intelligence of the pupil, as to test the value of Latin study in general and the value of that particular method of instruction which the pupil has undergone.

As for their actual worth, it must be borne in mind that many of them have been devised by educationalists who feel called upon to discredit any "disciplinary" study and who naturally, starting out with such a bias, have little trouble in "proving" their point. Furthermore, the whole matter of devising a formal mental test is a very delicate problem, if the test is going to give us accurate information. It is

very easy to overlook some slip or omission that will invalidate the whole. This, we fear, has often happened.

Of the tests listed above Nos. 1 to 10 have given little general satisfaction. Those of Dr. Starch are regarded as worthless, since, in addition to being devised on erroneous principles, they are further vitiated by several bits of bad Latin and an oversupply of misprints.

Nos. 11, 12, 13 seem to have been worked out carefully, and are the products of unbiased minds. They are being used by the Investigating Committee of the American Classical League.

For full discussions of these tests see:

Class. Weekly, Vol. XV, No. 20 (March 27, 1922). "Tests and Measurements in Latin," by Chas. Knapp. Also, "Mr. Brown's 'Latin in Secondary Schools,'" by J. C. Kirtland.

Class. Weekly, Vol. XV, No. 22 (April 17, 1922). "The Testing of Educational Values," by H. C. Nutting.

Class. Journal, Vol. XVII, No. 7 (April, 1922). "Problems of Secondary Latin," by H. C. Nutting.

In the freshman class of 1920 at the University of Michigan, 156 of the 1,600 students of the class were required to leave the university at the end of the first semester because of deficiencies in studies. Dr. Canfield, head of the Department of Romance Languages at the University of Michigan, made a study of the high-school preparation of these 1,600 students. The general conclusions from the findings of this investigation are "that the study of foreign languages affords a training that contributes directly and practically toward success in college work. While one out of four without such training succeeded in freshman year, of those who had from two to four years of training in foreign language study three out of four met success in college work."

The question is frequently asked: How should questions on syntax be asked and what answer should be required? The expressions, "explain the syntax," "parse," etc., are now generally discarded in asking such questions, because of their being too indefinite. Instead we ask, if the word be an adjective or noun: What is the case of. — and why? The an-

swer of course involves the correct identification of the form, and the word on which it directly depends, as well as the reason for using that particular case. For example: What is the case of *celeritate* in the following sentence and why is this case used?

Exercitus magna celeritate profectus est.

The proper answer is, "*Celeritate* is the ablative singular of *celeritas*, modifying the verb *profectus est*. The ablative is used to denote manner."

In explaining a form of a verb, the question should be as follows: What are the mood and tense of — and why is each used? The answer should include an identification of the form, if dependent, the naming of verb on which it depends, and finally the reasons for the author's use of the particular mood and the particular tense.

For example: What are the mood and tense of *essent* in the following sentence and why is each used?

Hoc facit, ut laeti essent.

The proper answer is, "*essent* is the subjunctive imperfect, depending on the verb *facit*. It is subjunctive because it is in an adverbial purpose clause; it is imperfect, because it is in secondary sequence and denotes incomplete action."

All this may seem like carrying coals to Newcastle, but experience has shown that, to most of our teachers, identifying the form of a Latin word and explaining the syntax are one and the same process. In other words real syntax is unknown to them, and the greatest means of stimulating thought in the entire high school curriculum is for them lost.

In the "Hints for Teachers" of the *Classical Journal* for April, Miss Lillian B. Lawler answers most effectively the frequent question: How can the work in Caesar be made interesting? Her suggestions cannot be quoted in full here, but in summary they are as follows:

1. *By work in the class proper.*

- (a) Arouse interest in the story of the Gallic War by reading Latin for the context, by the frequent use of "thought

questions." Have the class look for causes and effects, discussing motives, and noting Caesar's character as it reveals itself. Require occasionally thought questions from the pupils themselves, or short papers on such subjects as "The Customs of the Gaul," "Humor in Caesar," etc.

(b) Take up *systematically* common root words and their derivatives; the prefixes and how they assimilate; the suffixes, and how they change in English. Derivative notebooks.

(c) If reading Caesar grows monotonous, introduce a few easy selections from other Latin authors—Martial, Pliny, Nepos, etc.

(d) Conundrums, games, songs, etc.

2. *By work to be done outside the class proper.*

(a) There are several interesting books concerned with Caesar, which might be required as outside reading, e.g., Whitehead's "Standard Bearer" (Am. Book Co.); Davis' "Friend of Caesar" (Macmillan); Macaulay's "Lays of Ancient Rome," etc.

(b) You might ask each pupil to make a model, or a dress, a doll, or draw a chart or map, or something of the sort, each month.

(c) One of the moving picture films, such as "Julius Caesar," "Spartacus," etc., could be procured. Slides of Roman life are available for the cost of transportation from many of the state universities.

(d) Most high-school pupils enjoy putting on plays.

(e) Organize a Latin club.

(f) If you have not quite time for a club, try an evening of "Open House" for parents and friends, with a play, an exhibit of charts, models, etc.

At a meeting of the Classical Association of Pittsburgh and Vicinity held at Allegheny College, Meadville, on April 14, Miss Mong urged the necessity of careful presentation of material in the assignment of using the ear as well as the eye in learning pronunciation, and presented the classified word list as an excellent device for teaching vocabulary. The discussion of the second-year Latin question brought out the fact that, while there is considerable dissatisfaction with the

present course, Caesar is still holding its ground. Teachers find Caesar hard but interesting, while the gap between the "easier Latin" of the second-year books and Caesar is often as hard to bridge as that between the first-year book and Caesar. This opinion is identical with that expressed by the members of the Classical Association of the Atlantic States at a recent meeting. One teacher reported that in her school the Caesar students are grouped into fast and slow sections, and that while the slower classes preferred the easier material, the better pupils, by a large majority, expressed a decided preference for Caesar. One method of making the procedure of the first and second years more alike was suggested, to use a grammar in the first year along with the beginning book. This is especially noteworthy as supporting a favorite contention of the late Prof. Charles Bennett, that the advantages of the order of the grammar in treating first-year material was never fully compensated by the "advantages" proclaimed by most modern first-year books which depart radically from that traditional treatment. It is interesting to note that apparently the schools that do the most experimenting with new material and that vary their Caesar material find the present course most satisfactory. There seems from the discussion, both in Pittsburgh and in Meadville, that there is little tendency to decrease the quantitative requirement of the second year.

In an effort to fight the enemies of the Classics, who decry their impracticability, on their own ground, many defenders of Greek and Latin have perhaps overstressed the value of the study of derivatives almost to the exclusion of the real intrinsic values. As an antidote to such a tendency we would strongly recommend the following two books, both published by the Oxford University Press:

"The Claim of Antiquity," with an annotated list of books for those who know neither Latin nor Greek.

"The Legacy of Greece," edited by R. W. Livingston.

ROY J. DEFERRARI.

EDUCATIONAL NOTES

MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION

The twentieth annual meeting of the Catholic Educational Association and its Departments will be held at Cleveland, Ohio, June 25-29, 1923. The meeting is held under the auspices of Rt. Rev. Joseph Schrembs, D.D., Bishop of Cleveland, who has extended a most cordial invitation and welcome to the Association.

The representative Catholic educators of the country, on account of the dangers of the present situation, look forward with the deepest interest to this annual meeting. Every arrangement has been made to insure the success of the conference, and the Rt. Rev. Bishop and the committee in charge, and the clergy of the diocese, will leave nothing undone to provide for the comfort and convenience of the visiting delegates.

The Diocesan School Board, of which Rt. Rev. Msgr. Francis T. Moran, D.D., Treasurer General of the Association, is chairman, has been given charge of the arrangements by the Bishop, and the directions of the School Board are carried out by Rev. John R. Hagan, D.D., Diocesan Superintendent of Parish Schools.

The Hotel Cleveland will be the headquarters for the Association during the meeting. The various committees can have rooms assigned to them for the holding of meetings on application at the hotel office.

The religious services will be held at St. Patrick's church and the sessions of the convention will be held in the Forest City Council, Knights of Columbus clubrooms, adjoining the church.

Sessions of the College Department will be held at St. Ignatius College, which is in the immediate vicinity. The meeting of the Conference of Religious Superiors will be held at Notre Dame Academy, Ansel Road and Superior Street.

The following is the program for the general meetings:

Tuesday, June 26

11.00 a.m.—Opening of meeting. Reading of Reports. Appointment of Committees.

Paper: The Catholic Parish and the Parish School.
By the Reverend Peter C. Yorke, D.D., pastor of St. Peter's church, San Francisco, Calif.

Discussion.

General Meeting

Hotel Cleveland

Wednesday, June 27

8.00 p.m.—Paper: Freedom in Education. By the Reverend Paul L. Blakely, S.J., Associate Editor of *America*, New York City.

Discussion.

Closing Meetings

Thursday, June 28

Forest City Council, Knights of Columbus Hall Auditorium, Bridge Ave. and Fulton Road, adjoining St. Patrick's church.

2.30 p.m.—Reports of Committees. Election of Officers.

Paper: Scholarship and Catholic Higher Institutions of Learning. By the Reverend John J. Wynne, S.J., Editor-in-Chief of the Catholic Encyclopedia, New York City.

Resolutions.

Adjournment.

EDUCATIONAL PERIODICALS

Catholic School Journal (April): "The Modern Candlestick," by Rev. J. Elliot Ross, C.S.P., is a suggestion for better methods of Catholic publicity. "The Teacher's Fault," by Charles Phillips, M.A., places the blame for some of the shortcomings of the schools in this country on teachers with low ideals. Sister Mary Paula contributes a practical article on theme work. "The Home Life of the Student," by Rev. Francis O'Neill, O.P., is a thoughtful study of the function of the home in modern society. Irene H. Farrell writes on the correlation of Literature and Geography. Father Garesche contributes

a second article on the question of vocations. There are the usual interesting contributions by Brother Leo and Rev. F. Joseph Kelly.

Catholic School Interests (April): Rev. Paul J. Foik, C.S.C., Librarian at Notre Dame University outlines a course for teaching students the use of the Library. Walter Scott Monroe explains "The Making of Standard Educational Tests." Rev. John O'Brien continues his description of the "Physiological Basis of Reading." There is an illustrated account of the Jesuit University of Chicago.

American School Board Journal (May): Charles A. Wagner lists some types of "Misconceived Supervision of Instruction." The descriptive terms he uses are suggestive. Wrong types are detective, humming bird, sphynx, fish wife, machine, bully, etc. Frank K. Balthis writes on "Beautifying Village School Grounds," a beautifully illustrated article. There is much information in the article on "Heating and Ventilation in the Schools of Germany," by F. Perry, Commissioner of Public Buildings, Mannheim, Germany. Floyd T. Goodier, suggests the Observation and Discussion of Type Lessons, the Study of a Particular Book, Visiting Days and the Study of Educational Problems as Means of Promoting the Growth of Teachers in Service. There are the usual illustrated articles on recently constructed school buildings.

Education (May): Interesting contributions are: "The Psychology of Music," by Josephine Weatherly; "Freedom in Education" by Harry Preble Swett; "The Subject-matter of Introductory Science and its Organization," by Percy E. Rowell; "Mollycoddling in Teaching English Composition," by Bonnie Gilbert.

Educational Review (May): William M. Proctor writes on "The Junior College and Educational Reorganization." Leon Loyal Winslow writes of "The Art Education We Need." There is much wise counsel in Stuart Grayson Noble's article, "The Progressive Teacher's Attitude Toward New Theory and Practice." The backgrounds of geography teachings are emphasized by Stephen S. Visher, "Modern Geography, Its Aspects, Aims, and Methods." Other interesting articles: "Our Government Schools in the Canal Zone," by Albert R.

Lang; "Education for Citizenship in France," by Fowler T. Brooks; "Educational Aims, How To State Them," by D. J. MacDonald.

The Elementary School Journal (May): William S. Gray lists a number of "Problems for Scientific Investigation in Elementary Education." Among them are the following: the reorganization of administrative units, the function of the intelligence test in determining grading and promotion; departmental teaching, curriculum objectives, the nature of reading, etc. May Ayres Burgess contributes a suggestive article on "Motion Pictures in Public Schools," in which she indicates certain necessary elements of cooperation between film producers and distributors and the schools, as well as the need of a definite technique of using the motion picture as an aid to instruction. "The School Treatment of Mentally Exceptional Children," by G. T. Buswell, and "Possibilities of Simplification of Elementary School Curricula," by C. L. Phelps, are articles that will repay careful perusal.

The School Review (May): The text of the decision of the Supreme Court of Illinois on high school fraternities is printed in full and is an important document. Frank N. Freeman discusses "Requirements of Education with Reference to the Motion Picture." He shows quite conclusively that much thought and investigation is necessary before motion pictures can become a real educational aid. Other interesting articles: "The Junior College in California," by William Martin Proctor; "The Present Status of the Training of High School Teachers in Normal Schools and Teachers Colleges," by R. S. Newcomb.

G. J.

BOOK REVIEWS

Organization and Administration of Religious Education, by John Elbert Stout. New York: Abingdon Press, 1922. Pp. 287. Price, \$1.50 net.

This work is an excellent account of the aims, organization, and administration of religious education now being carried on with ability and enthusiasm by our non-Catholic brethren in many parts of the country. Those who are unfamiliar with this vigorous recent movement will find these pages illuminating and often highly suggestive. The fundamental principle underlying this movement is expressed by the author in his preface: "Whatever we would have in our national life we must first put into our program of education. This fundamental principle is universally accepted as applied to civic, moral, and vocational life. It is no less valid as applied to religious life." Religion is not in our program of public education. Professor Stout discusses the ways and means of religiously educating American children who are being secularly educated in our public schools.

Catholic pastors and teachers who are charged with the religious education of enormous numbers of Catholic children in attendance at public schools may find in this volume some excellent suggestions for reaching these legions more adequately. Incidentally there are many significant paragraphs in the work that might serve as an examination of conscience on some of the work we are doing in our own Catholic schools. For instance, speaking of denominational higher institutions:

It is true that colleges [denominational] lay claim to a Christian atmosphere secured or maintained through the personnel of their faculties and extra-curricula organizations and activities. Granted that these agencies are more or less effective, they cannot take the place of wisely selected, well-organized and effectively taught courses dealing with the great fundamental principles and practices of the Christian religion. The state does not attempt to train its citizens wholly or even largely through the influence of a civic atmosphere, nor does business rely upon a similar means to secure intelligence and skill. . . . It is a fact well known to all who are intimately responsible for creating and maintaining a proper school spirit that the points of emphasis in the curriculum are what, more than anything else, give tone, meaning, and character to the life of the school as a whole.

The point is worth thinking over, and there are a lot more such points in this little work.

JOHN M. COOPER.

High Schools and Sex Education: A Manual of Suggestions on Education Related to Sex. Prepared under the Direction of the Surgeon General, United States Public Health Service in collaboration with the United States Bureau of Education. Edited by Benjamin C. Gruenberg, Ph.D. Washington, D. C., Government Printing Office, 1922. Pp. vii+98. Price, 50c.

Our Catholic grade and high schools give and have always given sex instruction and sex guidance, albeit under the name of education in purity, in their curricular treatment of marriage and the commandments and in other ways. There is, therefore, no question whether or not we shall give sex instruction and sex guidance in our schools. The only question is that of particulars, namely, What exactly do we mean by sex education? What precise instruction should be given? When? By what methods?

The work under review understands by sex education what we understand by education in purity, and treats in some detail not merely the informational phase but also the broader educative habit-forming process making for accepted and lived standards of purity. The more original contribution of the book, however, is the detailed technique suggested for imbedding informational data in the regular curriculum studies.

Such commonly used methods as special lectures or lecture courses, pamphlets, exhibits, and motion pictures are classed as "of temporary value" only, and are considered in the main unsatisfactory and at best employable in emergency "only so long as the lack of qualified teachers and other conditions make it impossible to reach all students through regular classes and other group activities."

A leading principle adopted is that what information is to be given should be given naturally and inconspicuously wherever it happens to fit into the ordinary school courses. Sex facts should be faced and treated, reservedly, of course. They should not be evaded and skipped. They should be given "without at any point making the pupil aware that something out of the ordinary is happening and without placing upon the ideas of sex undue emphasis." In accordance with this general principle, detailed suggestions are offered on pages 25 to 79 for imparting information in connection with the ordinary courses in biology, general science, physiology, physi-

cal education, home economics, social studies, and English.

Taken all in all, the present work is, the reviewer believes, the most important contribution thus far made by the American social hygiene movement to the subject of sex education in the high school. It represents best pooled experience of the leaders of that movement. Inasmuch as the work has in view the needs of our public high schools, religion and religious motivation do not come under consideration except incidentally. But the principles on which it is built agree in the main, so far as they go, with the principles advocated by our best Catholic writers on the subject. Naturally, in the application of these principles to details, no two educators, Catholic or non-Catholic, will entirely agree. Many readers, including the present reviewer, would consider probably that too much relative emphasis is given to the biological and physiological approach to the problem. The Catholic reader, however, must form his own judgment on these matters, and the only way to form such a judgment is to send for the book and read it carefully.

JOHN M. COOPER.

Types of Elementary Teaching and Learning, by Samuel Chester Parker. Boston: Ginn and Co., 1923, pp. 585. \$2.00

Dr. Parker has added another valuable contribution to pedagogical literature. The present volume aims to apply the general principles of method to the teachings of the special studies. There are three main divisions: (1) Four Elementary Skills, including handwriting, spelling, reading and number; (2) Four Thoughtful Processes, viz., understanding social life, problem solving, or practice in thinking, skillful silent reading and practice in communicating ideas; (3) Recreational and Moral Behavior, in which connection the aesthetic and moral phases of education are discussed.

The sections on beginning reading, problem solving and silent reading are particularly valuable. The author advocates a system of civic-moral training according to the system in vogue in the schools of France. Naturally this is entirely secularistic, a point for which Parker makes no apology, maintaining that anything like a religious basis for moral teaching in the public schools is quite out of the question because of sectarian jealousy.

Throughout the book, there are abundant descriptions of modern school practice and the results of scientific investigation are included. Over and above this, the book is richly illustrated. Normal instructors and students of education will find many good things in this new work. GEORGE JOHNSON.

The American Elementary School, by John Louis Horn. New York: The Century Co., 1923, pp. 417. Price, \$2.00.

The author has succeeded in bringing together the major problems in American education and presenting them in such a way as to give the reader an interesting account of the present status of the schools in this country. The book is designed primarily for general, or introductory, courses in education for college juniors and seniors. It touches on all the principal phases of school administration and management and contains ample bibliographies. After an introductory in which he discusses the field of public education and the scope of elementary education, the author first treats of the external relations of the School. He advocates the state as the unit of control, rather than the district or the county and makes a plea for better relations between the school and the immediate community. In the second place, he takes up problems of organization, including the professional training of the teacher, physical welfare attendance, non-typical children, and administration. He next treats of those problems which have to do with teaching, such as classification, curriculum, method management and testing. His chapters on curriculum are particularly interesting, as is the chapter that deals with class organization. The book concludes with a chapter listing nineteen major problems in the elementary school field.

The point of view throughout is same and the author's judgments cautious. Busy pastors, who wish to obtain a general, organic view of the American educational situation, particularly in as far as it is exemplified in the elementary school, will find the work helpful. It is not as technical as some of the standard works in school administration and is not tainted with the bias and the evidences of propaganda that vitiate some of the earlier attempts at providing a work on "general education." The author is frankly opposed to Federalization.

GEORGE JOHNSON.